

LIGHT IN THE WEST.



"LET THERE

BE LIGHT."

VOL. VI.

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Earth life forms the character of a man, and the spirit life develops it.

Spiritualism bridges the gulf which separates humanity from humanity's God.

The sting of death is turned to tender caresses when the good and the true die.

Good works and not a mere cold belief is what Spiritualism requires of its devotees.

There are millions of hells both in this world and the world over there, but they are aitogether of the heart.

The preparatory process to fit one's self for the higher spheres in the World of Spirits is to spiritualize the whole system, then let it grow in light, mercy and charity.

We may rest assured that whatever our condition may be in the other world, we shall be fully conscious of it.

Every man is a temple and either good or evil spirits serve at the altar continually, but both are never there together.

There is a vast difference between seeing spirits with spiritual eyes and seeing materialized spirits with natural eyes.

After all, there is more foundation for the Roman Catholic doctrine of purgatory than most of us are willing to admit.

There is a cloud of darkness between man and Heaven which increases or decreases in proportion as his animal nature predominates.

The Catholic Church believes that the spirits of departed priests can aid humanity in life's struggle. In that their Spiritualism is sound.

By living right we obtain heaven here and after death we shall enjoy it in all its glory and grandure, but its foundation, at least, must be laid in this life.

The difference which exists between the homes of the pure in heart and the homes of the vicious in earth life, will exist in the same degree in the other world.

The slovenly and filthy in this life need never expect that they will be neatly dressed and made clean on the other shore by some outside agency. The spirit's own character will regulate all that.

Spiritualism lays no claim to being something recently discovered, nor yet something new under the sun, for "in the beginning" Spiritualism was, and without it

there could have been no "beginning" nor yet could there have been a Creator. God and immortality of the soul are the kind of facts that need no proof other than our manifestations to prove them.

There is such a thing as a process called the purification of the spirit through the strength of the higher order of spirits, but our consent must first be obtained and then our aid must be given honestly and cheerfully.

The man who is mean to his family, mean to his neighbor and mean to humanity is certain to quail at the approach of death, and so he should for death delights to stick its fangs deep into all such and never fails to do it.

Every suicide, however good his intentions may be, is obliged to pay the penalty of his unlawful (spiritual law) act, by going to the very bottom of Zion's hill before he dare presume to aspire to the society of the good and true.

Space in the spirit world is measured by thought and in this world by a surveyor's chain. But it may be said the surveyor measures first by thought, which is spiritual, and then by his chain, which is material, for material purposes.

What Christ really meant when he declared that in his Father's house, or more properly speaking, his Father's heaven, there are many mansions was that in the Spirit World there are many societies, congregations and communities, which is literally true.

It is a lamentable fact that too many of our professional mediums see only the financial side of their great calling. But it is consoling to know that their career is generally cut off by their own avari-

ciousness and the ever willing aid of a low order of spirits. In fact an avaricious and selfish medium cannot hope to have the aid and good will of either honest human beings or honest spirits.

As light and dew unfold the flower and open its delicate petals to the warm caress of the morning sun, so spiritual ruths breathe freshness and strength into the soul and enable it to reach up Godward and grasp the hand of the Eternal which is ever reaching earthward.

The great struggle of life should be narrowed down to a struggle for nobility of character, but the struggle will not be worth the effort unless actuated by purity and rectitude of purpose. Selfishness must first be rooted out, and a genuine love for humanity allowed to take its place.

The recent labor troubles on the southwestern railways were the legitimate outgrowth of a system or code of business ethics that rejects the spiritualistic theory of the fatherhood of God and the brotherhood of man, and the surprising thing is that even greater damage was not done to the commercial and financial interest of the public.

No magnetic healer can ever be a pronounced success until he cheerfully gives his powers for charity's sake. That is, he must turn none away because they are unable to pay. He should remember that his power is not wholly of himself and that the agency that works through him can withdraw its forces at any time and leave him a poor miserable bankrupt so far as that gift is concerned.

Every one wants to believe in a tangible reality in the next world, and it is safe to say that every one hopes that it will be better, that is, more comfortable in every way than this life. There are but few, however, who endeavor by their conduct of life to merit a condition in the spirit world materially different from what they enjoy here. The fact is we all are anxious for a higher and better existence, but we do not seem disposed to earn it by resisting influences that retard the soul's growth.

The work of our redemption from spiritual evil is not altogether in our own hands. Our spirit associates are our helpers and their help is valuable only in ratio to the harmony that exists between us.

We refer now to an honest desire on our part to be redeemed. To be in harmony with our helpers we must try to help ourselves. That opens the gateway for their entrance into our life, and depend upon it if the gateway is kept open we shall never be left alone to work out our own salvation.

In his work on *Researches in the phenomena of Spiritualism*, Professor William Crocker F. R. S. says: The phenomena I am prepared to attest are so extraordinary and so directly opposed to the most firmly rooted articles of scientific belief—amongst others, the unambiguity and invariable action of the force of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both touch and sight,—and then corroborated, as they were, by the senses of all who were present,—are not lying witnesses when they testify against my preconceptions. But the supposition that there is a sort of mania or delusion which suddenly attacks a whole room full of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particular, in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest.

BIGOTRY.

If there is one fault more than another that should be avoided by Spiritualists it is a bigoted, narrow minded idea of their theories and beliefs. Bigotry is a failing peculiar to the church people of to-day and should never for an instant be entertained by people who claim to be progressive and liberal-minded and to be ardent, earnest, unprejudiced seekers after truth. We should carefully avoid impressing ourselves with the belief that we alone have the truth and that all others are the victims of delusion and ignorance. This is the idea that pervades the church and keeps it from learning anything new or getting any nearer the truth than it was a hundred years ago. Ask a Methodist to read something that does not emanate from a Methodist source, and the chances are ten to one that he will refuse to do so or if he reads it at all will be so heavily handicapped by prejudice that he can learn nothing. Ask a Baptist to investigate something that is not strictly in ac-

cord with the Baptist church and he will carefully avoid it or cast it aside as worthless without even making an attempt to ascertain what it really is. The same rule applies in a greater degree to the Catholic and also to the various branches of the Protestant faith. There is a manifest disposition to cling to error and to condemn new theories and new doctrines without pausing to ascertain whether they are true or false. Ask a Christian to-day what he thinks of Buddhism and the poor fellow will smile and wonder why you should ask him such an absurd question; why, of course, it is a system of barbarous idolatry, a religion of rank superstition and gross ignorance—everybody knows that. And yet that bigoted Christian has never learned that the teachings of Jesus and Zantama Buddha are absolutely identical. True the exoteric Buddhist church of to-day is as utterly devoid of true Buddhism as are the Catholic and Protestant churches of true Christianity, but Christians are not aware of these facts because they have never taken the trouble to ascertain the truth. Church people of to-day see only through the church spectacle and condemn without a hearing every other faith but their own.

He who is earnestly seeking for the truth will search anywhere. We do not despise money because the purse which contains it is dirty and greasy. If one should see a diamond sending forth a ray of light from a pile of filth he would not pass by the gem but would take it up wash it clean and set it among his other jewels. Truth should be sought for wherever it may be found and our prejudices and bigotry should be swept aside, leaving us free to gather the precious pearls and to value them for what they are worth.

The average Spiritualist is far ahead of the average church Christian on the journey toward the promised land, but he is also afflicted with the same ailment that afflicts his Christian brethren—bigotry. It is the burden that retards his progress or the barrier that brings him to a dead stand-still in the road. The idea that "Spiritualism," or more properly Spiritism, is the grand ultimatum of all spiritual research is as absurd as it is false. The man who thinks he has reached the absolute truth when he has sat in a seance and has received a message from his dead Grandmother, and who refuses to read or investigate anything that does not come through the channels of orthodox "Spiritualism" is as much an object of pity as

the church member who refuses to investigate the claims of Spiritism and declares it "all a fraud and a delusion." Those who have cast aside the claims of bigotry, absurd superstition and credulity, and who have stood forth in their manhood to fight for the *one truth*, know that beyond Spiritism is a field for investigation that will yield the most marvellous and gratifying results to any earnest, unprejudiced mind that will work in it. Compared to the revelations of the seance room it is as a beautiful garden to a barn yard. But it is open only to those who have minds of their own; who do not accept as truth all that is told them by mediums and misguided Spiritists; who have the courage and manhood to think for themselves; who are not the victims of blind, unreasoning prejudice and bigotry and who know how to keep silent. Jesus said: "Seek and ye shall find; knock and it shall be opened unto you. For everyone that seeketh findeth."

"DEATH IS SWALLOWED UP IN VICTORY."

This, with many other sayings in the New Testament, if truly prophetic would seem to indicate that some great change is to take place between the human race and death; and as no such change has yet taken place, at least with the masses, the momentous question comes up: What can that change be? That death will ever be done away with, is neither possible nor desirable, for if there were no death there would be no after life, and the tired and weary old body would have to drag itself along through all the ages of eternity and when, through accident or the natural decay of the functions, disease sets in and the poor weary soul lay languishing on a bed of pain, the very thought that there was no escape through the open portal of the tomb, would be awful to contemplate. But a beneficent Father has so arranged that whenever the body has done all that it is capable of doing for the spirit, and when the pains of the body are too much for the spirit to bear, the gates are left ajar and the spirit is freed from earthly sufferings.

Still, with all this in view, there is undoubtedly another door to be opened to the human race by which death will cease to be looked upon as "The king of terrors." If each friend, each father and mother, wife or child standing around the death bed of their loved ones could see, as some highly developed mediums now

do, the spiritual body carried away in the loving arms of spirit friends, we think they would surely say that 'death is swallowed up in victory,' that 'the last enemy to be conquered is death' and "Henceforth there is no death." What is developed in one of the human species we may expect to see in others under like circumstances: and if that thing is greatly to be desired, and the aspiration is vividly pointed in that direction, the fruition of that aspiration is more than problematical, and especially when coupled with the fact, that the desire is a natural, a reasonable and a necessary one to quiet the soul in its longings for eternal life.

Man is 'the child in training' for the spirit world and there is much yet in connection with his future destiny that it is not best for him to know. It is only as he grows into the intellectual and spiritual that the door can be thrown open wider and more light let in. He has had to be treated as a wayward child without experience and yet rash and as likely to go in the wrong direction as the right, and when it is too late, suffer the consequences, not of eternal damnation, but of bitter and often hurtful experiences, retarding his progress, often blaming God, or more likely the devil, for what his own nature or inclination prompted him to do. As all mankind breed in and in, and round and round, and as is often the case 'like father like son,' the one inheriting the organization of the other, it is often hard to decide where the responsibility should rest. But the solution of the whole matter is this, that the difference in men is only the difference in development. Some are nearly to the top of the hill that looks into that land of purity, justice, goodness and truth, while others may have to climb on, and on, until they have left by the way all selfishness, all self-love, all 'mine and thine,' all 'above and below' in measuring themselves with others and be willing to take the lowest seat at the table—then and only then, will they be fit recipients of the coming time, when, like Paul, the scales will have fallen from their eyes and they will see death rolled away like the stone from the mouth of the sepulchre; and as it was to Mary, the world of spirits will be revealed to them.

O, thou divine Father, how little the spiritually blind know of Thee! But when their eyes are opened, how vast, how grand are all Thy works! How infinitely hast Thou planned, nor hast Thou forgotten man, but hast made a highway through

death for him to reach Olympus, and sup with the gods. Well may we say, "O death, where is thy sting? O grave, where is thy victory?" B.

"GREATER WORKS THAN THESE SHALL YE DO."

This is quoted in the New Testament as the promise and prophecy of Jesus, the Christ, and when we call to mind all that is credited as having been performed by Him, even to the raising of the dead, we involuntarily look at the history of the Church immediately following the century in which He lived. We find no well authenticated account of miracles being performed by the Christians of those days, and so on down to the present we find the promise of Jesus unfulfilled. Then the question arises, why is this? Did Jesus never make such a promise; or if He did, was He unable to make it good? If He is able to fulfill his promise, does the fault lie with His supposed followers?

Now we will endeavour to take a reasonable, common sense view of this subject, and stripping it of all miraculous, superstitious, or theological bigotry, assert that there are no such things as miracles, but that everything that has been counted a miracle, was done or produced by, and through, some natural law. All things, physical, theological, spiritual, are being put through the crucial test of science and reason, weighed in the balance of justice and truth, and what will not stand these tests will be relegated to the owls and the bats.

That Jesus of Nazereth ever brought to life a person who was really dead, we do not believe; for we are told by numberless clairvoyants, as well as by A. J. Davis the seer, that when the connection is once broken between the body and the spirit, it never can be again united; that the spirit has then forever severed its connection with its earthly body, and while that spirit may for a limited time entrance a medium, that medium's spirit and life aura animate the medium's body while the other spirit is using it. But that Jesus did perform other things that were considered miracles at the time, we fully believe, and we further believe that these same so called miracles can be performed, and are performed, by persons now living; but not by the so called Christians of today.

And why is this? Is it because they have left the true faith—because they have not lived up to the precepts of the 'meek

and lowly Jesus?" Will any sane Christian, or any other person, after carefully reading the New Testament, pretend to say that the ministers, or church members teach or live in accordance with the teachings and example of Jesus, the Nazarene? The religion of Jesus Christ, and particularly that of the orthodox part of it, has become the religion of the rich, and not of the poor, as it was most emphatically in the days of the Nazarene. The teachings of Jesus made it impossible for a rich man to be a Christian and keep his possessions, for He made it a condition that all things should be held in common, while the poor were always represented as being called, and even pressed, to come in. So enter our churches to-day. Are the poor there? Not at all. The poor, even if they were made welcome, would not feel at home there. Where is the simplicity of Jesus Christ! He taught us to have 'everything in common.' He taught "if you are smitten on one cheek, turn the other also." He taught us to "take no thought for the morrow," to "Love one another," and to help one another even to the washing of each other's feet. Do we do this?

Do we have everything in common; or do we grab, and grasp, and lie awake to conjure up some scheme by which we can get the advantage of our neighbor, and are willing, too often, to resort to any or all means to accomplish it. Are we non-combative? We may not for prudential reasons enter into street brawls, but how often do we set the "dogs of the law" on our neighbor, and not only force him down, but hold him down, until he sweats drops of blood for having been less far-seeing than others, or less fortunate. He taught us to 'love one another,' and to do kindly offices for each other. Do we do that? If we do, to whom are they done? Is it to the poor and needy? Do we feed the hungry, clothe the naked, or do we invite the rich and pampered, who have more at home than they can destroy, to take a seat at our boards, because it is fashionable, and because we expect it to be returned in kind? Let us answer ourselves the question then. Are we following in the footsteps of the meek and lowly Jesus, who had nowhere to lay his head, and who wanted none, who lived in the world as a pilgrim and a stranger? Is there anything in the teachings of Jesus that contemplates the ownership of houses and land and stock and bonds, to the tens of millions? Quite the contrary. What did He tell the rich man; "Go sell

what thou hast, and give to the poor.' But the well to do Christian tells us that these things are impracticable, and would disarrange society. Yes, so he would have to earn his living by the sweat of his brow from day to day, like any other man, instead of allowing his less fortunate fellow beings only a mere pittance for the labor they perform. He is hoarding his millions, while the poor, over-worked white slave's children starve. We have gone far enough to show that neither the civilization nor Christianity of to-day are following in the footsteps of Jesus Christ but ignore the very spirit of his teachings. Is it any wonder then that the promises of Jesus do not hold good, that greater works than He did, *we do not do*?

We are apostles to the teachings of Jesus. We are grasping at the things of this world and hugging them to our bosom, a thing He expressly condemned and forbid. How can we expect to be imbued with His spirit, and do the works He did, unless we conform to His teachings, for has He not said, "Ye cannot serve God and mammon," and there is more in this than the worldly Christian is willing to believe. He does not say for men and women to become recluses and bury themselves in monasteries, or cloisters, but that they should use the gifts of God to man, and to hoard them in millions upon millions, while others are starving for bread, is a crime against humanity, and the day will come when it will be recognized as such by all the earth. Revolution upon revolution will take place before that occurs but let the rich man watch well his ways. B.

THE ROSICRUCIANS.

"The Temple of the Rosy Cross" is the title of a little book written by F. B. Dowd of Corrigan, Texas, which should be in the hands of everyone interested in the study of the spiritual aspect of human life. The average man knows so little concerning the true aims and purposes of the disciples of the Rosy Cross that any work calculated to throw light upon this vast and important subject should be cordially welcomed by the thinking masses. The lives of the Rosicrucians have always been shrouded in mystery even to advanced thinkers, and have been utterly hidden from the world at large. As a natural consequence a great deal that has been written concerning them has been entirely false or misleading. No people upon the face of God's earth are more justly enti-

tled to the love and reverence of humanity than the followers of the Rosy Cross, and those who are willing to read and think can establish this fact to their complete satisfaction.

Mr. Dowd's book, a copy of which has been received by LIGHT IN THE WEST, gives more fully the metaphysics of the Rosicrucian philosophy than any work now before the public that is accessible or can be understood by the masses. It teaches theories that form the foundation of the Rosicrucian philosophy and explains the reasons why men in all ages of the world have withdrawn from the haunts of civilization and have devoted their lives to the study, in solitude, of the mysteries of nature. It deals exhaustively with the powers, migrations and transfigurations of the soul, and discusses the mysteries of human life in a manner novel, at least, to the average reader of spiritistic literature. Whether the theories advanced are absolutely true or not is a question that each reader must decide for himself. They will certainly be found very interesting and if any portions of them strike the reader favorably he will be impelled to seek further into the matter. There is a vast fund of truth in the volume and those who are really seeking truth and are not controlled by a desire to witness worthless phenomena, should read the "Temple of the Rosy Cross."

"The Spectator" in Christian Union: When Mr. Bowles, Sr., and the then young "Sam Bowles" were working very hard to put a foundation under the future "Springfield Republican," the mother, Mr. Merriam tells us, provided rocking chairs for husband and son at their meals, that so they might snatch a little rest at the only moment which they could take for rest. The rocking chair is, or was, the sole article of luxury which the stern New Englander allowed to the weakness of the flesh. And Mrs. Bowles' two rocking chairs at mealtime were a radical innovation. But the Spectator cannot but think it was a blessed one; and that she was a wise wife and mother who provided them. The home queen who watches how she can assuage the weariness of the hard worker who comes to his home for rest is a wise woman. The Spectator was told the other day of a famous metropolitan minister's wife—it is the minister not the wife, who is famous—who always prepares her husband's Sabbath night supper, to be eaten after the evening services, with her own hands. The supper may be no better cooked than if Bridget had cooked it, no better served than if Margaret laid the cloth; but we venture that the famous divine eats it with greater relish. * * * There is an old couplet which would

bear modifying and then memorizing:

A little coddling now and then
Is relished by the wisest men.

* * It is an excellent thing for a wife to deny herself for the sake of her husband, and for the husband to deny himself for his wife, but not for a wife to inflict denials on her husband for his good, or vice versa. There are doubtless some over-coddled men, and a great many over-coddled children; but, on the whole, in our bustling, American life, rocking chairs at the dinner-table are none too common. "And over-coddled wives," said the Deacon's wife, "are very few." A proposition which the Spectator could not deny.

Written for Light in the West.

INDIVIDUALITY.

BY SHE RECLUSE OF TEXAS.

We shall be spirits to all eternity as truly as that we are spirits now; but we are not now. There is no separate personality now, and there never can be. There is no death, and there is no departure to any place. * * *

Do not ask us to pander to sense claims, for they, as such, are the unreal.—Chicago Mind Cure Journal.

(CONCLUDED.)

We are astonished and bewildered at the infinite variety of forms in nature! This shows the infinite power of originality, in the Father Mind of the universe. Mind makes things; and these things are each and every one individual. So individuality exists as the great crowning characteristic of mind. But entity is not distinct and separate from the creator, for indeed, it is the creator himself, and must always exist as a changing individuality, with a central or stationary consciousness—as a sun. But it is separate from all other things here and will remain so hereafter. The pain and pleasure of life are in life as realities of sense. The individuals sensing them are as eternal as God himself, and although motion and change are inevitable, yet consciously they remain the same eternally; always making signs (bodies) of what they are. Matter is as real as mind for neither is ever known save in manifestation. They talk of the mortal and the immortal, or a higher and lower mind, something they know nothing about. There is a higher principle than mind; viz, soul. Mind reaches its ultimate or highest phase in reason, analogy etc., when it merges into intuition. Intuition is instantaneously knowing without facts as a basis, and without thought or any effort whatever of the mind. True, the mind must be there as a receptacle of it, but it is an impulse, an electrical feeling, coming from sense or the soul. Then language becomes automatic, and ideas flow into, and out of the mind without effort or volition. But the intellect often destroys

intuition—in fact oftener than it assists in its attainment. Intuition is oftener found in weak, than in strong minds; thus conclusively showing that the highest powers of man come not from mind, but rather from the sinking of the mind into the arms of the soul; and surrendering thought, will, and consciousness itself, is overshadowed by infinite sense, and is all knowing and all powerful. This is entering into the spirit. God is in all things, in fact He is all things; hence all things are real. But He thinks only in thinking beings, and feels only in sentient beings; knows only in the intuitive soul. Without sense there is no soul; without soul there is no spirit, without spirit no mind; and without mind no matter.

It will be seen from the above scale that the metaphysicians have taken only one step above matter; and are equally as inconsistent as the materialist. The former ignores spirit and matter. The latter ignores mind and spirit. They both remind me of a jug with their onesidedness. Matter is condensed and solidified spirit, and spirit is rarified or sublimated matter. Mind dwells in the midst, and like a luminous sun, carries on the work of creation and destruction; constantly decomposing matter into spirit, and constantly transmitting spirit into matter. Now the mind handles and uses spirit in a manner as we do matter with our hands. It streams from the eyes and finger tips; it pours out of the mouth in speech; it revolves around us with lightening like rapidity, or lies torpid and dark like a cloud; causing our attractions and repulsions, our likes and dislikes. Life and health lie in motion, pain, disease and death for want of it. In anger and all violent passions the spirit is rent asunder, and rushes here and there in tempestuous waves like a tornado. In gentle emotions, such as love, it moves in soft, melodious cadences, like the zephyrs of spring, causing new growth and new life. But in an enthusiast, one whose mind is thoroughly baptized with the sense of wrongs or diseases which afflict mankind, whose mind has drawn close to his all feeling soul, his whole being is filled to overflowing with *desires* (sense or soul) to alleviate the suffering; or mitigate the wrongs; and with a settled resolve he stills the tempest tossed sea of his own spirit, and in this great calmness calls home the lightnings to himself to await his bidding. Now in the presence of the sick if he, like Jesus, is powerful enough, a few words will heal the very worst cases.

But in modern times it takes many words. If he is a magnetic he lays his hands on and makes passes, and who dares to deny that many wonderful cures have been effected by this method? But this method is the weakest. Next comes Dr. Hotchkiss's method—that of snapping the fingers with very little talk and no contact. And it is an incontestable fact that Dr. Hotchkiss of St. Louis, has alleviated more suffering and performed as remarkable cures as any man living.

In 1872 I visited Dr. Goodwin in St. Louis, one bitter cold day in Jan'y. Dr. Hotchkiss called. Dr. Goodwin's little daughter had been suffering all day with a headache. Scarcely was Hotchkiss seated ere his hand began snapping, while he, apparently all unconscious of it, was engaged in conversation. Not a word had been said to him about the headache. Presently the hand ceased its motions and H. said to the little girl. "It is all right now, daughter." And she declared that her headache was entirely gone. Belief may cause pain, but when one wakes up in the morning with neuralgia in the head I cannot think belief has caused it. The girl's belief, however, in Dr. H. may have, and probably did assist in the cure: but this does not account for the snapping, nor the Dr's. sense of the pain and its removal.

Next comes the Metaphysical or Mind cure adept. He talks his theory to the patient and bystanders for an hour or so, and then silently heals the sick by thinking. Some very remarkable cures have been effected by this method, and very many good men and women—in fact the very best of our land, are enthusiastic over "Mind cure." But let us look for a moment at these things, and see if we can find where the real power resides. I assert that it resides in Spirit. Not disembodied spirits but the spirits of living persons, as I have defined it—the living lights of matter. The theory has nothing whatever to do with it, further than to give the operator enthusiasm, earnestness and a firm and unwavering belief in its truth and effectiveness. Spirit to be used must be made passive and thus passive it is drawn to one who is active. Now the talk upon theory etc., and the "entering into the understanding" serve to harmonize the spirit present, and as the minds, following the head of the adept, think together—the spirits unconsciously harmonize and flow together and unite as one under the control of the healer. Meantime all are desirous that the sick should be healed, and though

doubtful are hopeful and expectant; and the sick becomes also passive, empty, receptive and hopeful ere the talk—earnest, powerful, inspiring, positive—is over. I have said that spirit flows out in speech. The sound of the voice always indicates the nature of the man—the quality and power of his spirits. Love is the highest power of the soul, and the sounds issuing from one charged with this spirit will be soft, persuasive, and low; while sounds issuing from baser passions are correspondingly harsher. Speech is the highest manifestation of spirit; and the songs of love, or the mother's lullaby are the highest manifestation of speech; and spirit pours out corresponding exactly to the nature of the sound of the voice.

Sound comes from soul and appeal to soul. The sounds in nature are but the echoes of God's spirit as it falls into, and becomes matter. So in the same manner sounds falling from a healer's mouth find an echo in the soul of the sick and stir up new emotions, as the zephyrs and warmth of spring bring out the early flowers. The talk ended, the operator enthused by his subject, charged to overflowing with the spirit present that he has drawn to himself, silently concentrates all the force of will, mind and body, and thus pours spirit into, baptizes and electrifies the sick upon whom he is working. Under this charge of spirit, which has been preparing for him, no wonder he feels like a new man! But theory of entity, or nonentity, of illusions or understanding have not done the work—it is spirit descending from soul. All hail to the healers, but let them beware of illusions. The spirit is descending upon the earth, and he or she who can fully enter therein needs no theory or understanding; but by simply speaking the word in the cadences of life shall heal by a simple command. Be not deceived; the entity which you know exists to day, exists beyond the grave. The present is eternity, and the things of the present are the things of eternity; hence the pain of to-day is eternal, though not for any one individual. All theories of creation based upon the assumption of one central sun, or creator, filling the immensity of space, and all things therein "but branches of one tree" etc., must be erroneous. A center cannot exist without a circumference, which is a boundary, making things.

The truth is this, every atom is a center. Its condition gives it limits or boundaries, which we call circumference. Now

no two conditions are exactly alike, but whenever they are alike or so much as to clash with each other, there is war. It is condition that keeps things separate and individual. Were it not so, all things would fuse into one. God dwells in all things, and each thing is a creator. A stone in the path, against which a boy hits his toe, is helping to make the man of the future. One central sun controlling all in its orbit shifts the responsibility of action to such center. If God dwells in all things, then all things are real, and the accountability nature teaches to us, which we feel and thus know, is a reality. We are not machines. God does not laugh when we weep. Upon this principle is based the laws of attraction and repulsion, the sympathies and antipathies, the loves and hatred of things.

This ignoring of "the claims of sense" is the same idea of the old, old times, wherein was founded priestcraft and monasticism. The anchorites of the middle ages reduced it to practice—to reduce sense to obedience it was chastised, murdered and crucified as woman has always been. Still it existed, and in time came uppermost, and now in the plenitude of its power we have the other extreme, the reign of sensuality. But truth dwells in all things, a little here, and a little there mid clouds of error, and may always be found in its purity between antagonists, and occupying the backgrounds of all strife and emotion. In future articles I expect to treat of the allurements of love, and of faith or the powers of soul.

Written for Light in the West.

HOW TO BECOME A SPIRITUALIST.

We often hear such expressions as these: "I wish I could be a Spiritualist;" or "I wish I could believe as the Spiritualist does, I should be one of the happiest creatures on earth," and remarks of singular import.

Now I beg leave to say to my skeptical friend, "You not only may, but you must believe as the Spiritualist does, if you will only investigate." The central idea of the Spiritualist's belief is, not that when a man dies, he shall live again, but that when he appears to die, he only lays aside his outer vestment, "vacates his tabernacle of clay," and lives the same as before the change; only in a more exalted, or unconfined condition, and can, under certain favorable conditions and circumstances, manifest such continued existence to those with whom he lately dwelt in mortal form. Any person, with fair intellectual attainments,

who will examine the claim that our spirit friends are often with us, and improve every chance given them to commune with us—who will follow up the investigation of this important matter, without prejudice, will, sooner or later, become convinced of its absolute truth; that when a person dies, as we are wont to call it, he does not "go on a long journey from which there is no return," as we have falsely been taught, generation after generation. Any one who wishes not to believe the doctrine of spirit communion, had better not examine the abundant proof to be had of its absolute truth; else the result will be, almost beyond doubt, the same as it has in many instances in the past, where men shrewd and keen of intellect, have gone into an examination of this whole matter, with a view to showing up its falsity and absurdity. What followed? Conviction that Modern Spiritualism offered to the world the most momentous truth it had ever been asked to consider; and, instead of becoming its expositors, they became its ardent champions and defenders.

I would like to say, in closing, that no intelligent and honest man or woman, who once becomes a believer in spirit presence and spirit communion, unless the "bread and butter question" has been allowed to overshadow all other questions, has ever lost this most cheering faith. They may, and with good reason, have lost faith in many professed Spiritualists, but not in the fundamental teachings of Spiritualism.

D. T. AVERILL.

Northfield, Vt.

HE BLACKED HIS OWN BOOTS.

We knew a man, who the other day attempted to cheat the poor little street gamin out of his hard earned five cents by blacking his own boots, and this is what happened to him. He put his boot on to a box and commenced operations, and in a few rubs struck a splinter into his hand, stopped hostilities and extracted the snag, then struck out again, with renewed vigor, but while in the heat of exertion and apparently reaching the goal of success, out went his suspenders, causing him almost to turn a summersault, and his brand new silk chapeau went flying across the room.

Here was another cessation of hostilities, and after trying to finish with one hand holding up the pants, and another holding on the hat, it was found he had no hand left to finish blacking his boots, and rushing into the street he hailed the first gamin and gave him a dime, swearing he would never again attempt to swindle the poor boot black.

"Every pang I suffered is an incentive to protect others, every thought a care for the oppressed."—Joan d'Arc in "Spirit Interviews"

Written for Light in the West.

THE SILVER CLOUD.

I oft in spirit soar aloft,
And float on waves of purest thought,
Listening to the rippling streams
That murmur in the silvery clime.

Sometimes a dewy cloud envelopes me,
And in its folds of purple, gold and blue,
I seem to rise above the starry skies,
Where angels dwell in realms of endless day.

Then I can read bright, starry thoughts,
And hold communion with the heavenly hosts,
Drink of our Heavenly Father's love,
That fills the upper founts above.

When this bright cloud envelopes me,
Soft music fills the balmy air,
And radiant forms come near
Whispering, "Welcome, welcome" unto me.

M. PASQUIER CURRAN.

Written for Light in the West.

DRAFTS ON MEMORY.

There do not seem to be so many good test mediums as there used to be twenty years ago. I hardly know how to account for it, unless on the principle of supply and demand. I am not forgetting that until very lately we had among us Charley Foster and we still have Edgar Emerson, and as a platform entertainer of the test order, there is the incomparable Brother Stiles. Still, one of the difficult things is to look around and find one to recommend when some inquiring mind is seeking for light. Mediums abound—their name is legion that claim to be test and business mediums and so they most all are, in a more or less limited sense, but the residuum of value in an hour's flow of talk is but a very small percentage. The more sensuous manifestations are the better patronized, and many mediums who seem to have lost perceptibly their power as test mediums, have found themselves in possession of mere sensational phases. I am aware there are often grand tests in the sensational classes, and undoubtedly the intelligences back of them, to the thoughtful, are the attraction rather than the sensation itself. All this, however, does not affect the fact that I have stated. I will not argue the reason why the test phase has paled, I may as well say I do not know, except that there may be less demand for it. Neither saints nor poets, they say, ever die out of the earth, neither do test mediums. One can always find one after a while, as king Saul did "a woman of Endor," even though like angel's visits, they are few and far between. I say this when I remember some that I have known. When ever I want an instance for an illustration I always have to draw on my memory for one and I am sure it is not under the rule that "distance lends enchantment to the view." The enchantment is in the fact—a fact once, is a fact forever.

It was my good fortune, a score of years ago to have a person in my house for a year or two, who was the best test medium I ever met. My experience with her was a bright spot in my life. I think I am indebted to it for permanently

fixing me as Spiritualist. True, I was one before, had been one for a few years, made so by evidence of intelligence from the other world. But there were so many lean periods during my first decade, that at times I began to wonder "if the game was worth the candle." I was tethered to the fact however, because there was nothing solid to rest on outside of its teachings, lean as they sometimes were, and there were occasional flashes of light inside, even if it was like wading through slaughter to the throne.

If there is truth in the Shakesperian expression, that "a divinity shapes our ends, rough hew them how we will," and certainly my experience forces me to think there is, though I should say spirits where the poet says "divinity." I should say that the advent of this woman, who came and stayed as a nurse for my child, was the influence of that "divinity;" that there was method in the act and it was not wholly accidental. I do not know why I was thus especially favored unless it was the compensation for being otherwise, at least in a material sense unfavored. This young woman was a medium and did not know it. She did not know the meaning of the word Spiritualist. When I asked her if she was one, she said 'no, she was a Catholic.' She had lost her baby and she was also a widow. When I remember her great power as a medium for almost every kind of manifestation, and my better knowledge since from long study of the subject, I feel as if I would give all the world if I had it for further experience with her, but she departed this life soon after her departure from us.

It would take quite a large book for me to write out the experiences I had while she dwelt with us but I do not propose to write a book again. I wrote "Shadows" which was a small one of about 300 pages and that is not so far exhausted as to encourage a second attempt, nor do I propose writing at any length this time. I mention the fact that my memory of some test mediums was better than what I can find to-day and there loomed up to my mind remembrances of this woman. So I write what I have in the way in acknowledgment of my indebtedness to the guiding spirits who have thus favored me. A circumstance in this connection occurs to me which has always interested me and furnished also collateral evidence from the outside, affords truth and a perfect demonstration of modern Spiritualism itself.

I had been having these home sittings for about a year when one day Ann, that was the name of this woman, refused to sit any more. It struck me very strangely, for she was amiable and had never before objected, in fact rather enjoyed the "fun," as she sometimes used to call it. It seemed she had been to the priest for confession, had not been before since she had lived with us and among her other confessions she mentioned the sittings at our house, it was pronounced a sin, she was forgiven but it must never be repeated. The

girl was a devoted Catholic, considered priests as such are apt to, a divine authority and was afraid to accomodate us and felt that she had been doing the devil's work. In this talk the priest had said that Peter and Andrew, the spirits who generally came (controls we would say,) were her father and her husband. He at the confession admitted that, but said she did not belong to that circle. I could not make out exactly what the sin was, only that it was wicked and I suppose not safe for the laity to meddle with it. I was exceedingly glad that the priest admitted the spirit source, for the fact seemed to be additional evidence and I was the more anxious to have her continue them and I felt if I only could, I could overcome the priest by appealing to higher authority.

I succeeded finally in getting her to sit once more and after that she might do just as she pleased. By the aid of another catholic girl, who has long lived with me she was persuaded to sit for me just this once, she was so afraid of periling her soul that I was almost afraid myself that the sitting would be a failure, but it proved to be a very good one. As we sat at the little table I said to her, "the priest said that the spirits were your father and husband, did he not?" "Yes," said she, and I know she really thought so and so do I. The raps then began and in reply to the questions as to who were present, came Peter and Andrew. I said to Ann, "You like your father and husband don't you?" "Very much," said she. "Were they good Catholics?" "Yes, they were," she replied. "Well now, Ann, who would know better, whether sitting in this way for a good purpose was wicked; the priest, who is a mortal and never been in the spirit world where all go, or your father and husband who are over there now?" "Why they, of course." "Now suppose the priest were here in this room and said it was wicked and your father and husband over there said it was not, who would know best?" She thought Peter and Andrew would. "You do not think they would let you peril your soul, do you?" "No." I then asked them, who had already manifested their presence, if Ann was doing wrong in sitting this way so that our spirit friends, could talk with us, and the answer was instantly and loudly, No, - that is by one loud rap. By the alphabet I then got this answer to an audible question. "By all means sit for him: it will do you all good and the priest would say so too if he were over here with us, as he and you will be some day. The priest will know more than he does now and we do too, more than we did. Do this just as much as you choose and fear nothing." I had no further trouble after this and our sittings continued. Besides the positive feeling that I was actually dealing with the departed, there was a pleasure in having over matched the priest, by his own logic and the logic also being an outside evidence of our truth.

JOHN WETHERBEE.

Boston, Mass., March 17 '86.

Written for Light in the West.

THE "LIGHT IN THE WEST."

There's a light in the west which so clearly is
beaming

That the world sees its beauty afar;
And the sluggard awakes from his idling and
dreaming

At the touch of its silvery bar.
'Tis a thought of the truth that in earnest is spoken
'Tis a law that's divine, 'tis the angels' sweet token
'Tis a tie that is holy and cannot be broken,
'Tis life's beautiful, unfading star.

There's a light in the west that forever shall
brighten,
That shall pierce through the shadows and
gloom.

All the burdens of earth by its rays it shall lighten
And remove all the clouds from the tomb.
'Tis a fact that the masses must hold in possession,
'Tis a glory from heaven here seeking expression,
'Tis a wonderful step in the way of progression,
'Tis a flower that forever shall bloom.

There's a light in the west that the millions shall
cherish

Whose work for the world is begun.
In its radiant glow creed and falsehood shall
perish

Like mists at the rise of the sun.
'Tis the light that shall banish all old superstition
'Tis the truth that shall lead to a higher condition,
'Tis a wonderful thought on a heavenly mission,
'Tis a thread that the angels have spun.

There's a light in the west and we see it, our
brother,

As it nears the meridian line;
And each day its pure teaching is blessing some
other

As its truths 'round the spirit entwine.
'Tis a song sung on earth with a heavenly chorus,
'Tis a promise of glory that lies just before us,
'Tis a mantle of truth that the angels fling o'er us
From the highlands of beauty and love.

EMMA TRAIN.

North Collins, N. Y.

CHIRO-PSYCHOMETRY.

BY ROBERT ALLEN CAMPBELL.

III.

THE AESTHETIC HAND is characterized by a warm palm, sensitive skin, full mounts under the first and third fingers and at the root of the thumb, tapering fingers—smooth or very little undulating. There are three modifications of this type.

The first, with a moderately thick, flexible palm, full mount of Venus, and a small thumb shows a life in which the sensuous and the emotional features predominate. This is the type of humanity who can fully appreciate Tennyson when he sings:

"O love, O fire, once he drew,
With one long kiss, my whole soul through
My lips, as sunlight drinketh dew."

The second, with a short thick palm, a large thumb and square ended finger, is rich in combination. It is less impressionable and exuberant than the first, but more clear, intelligent and persevering; less versatile and suscep-

tible, but more apt to be prominent in a given direction. The first will appreciate and express the beautiful but with little regard to the scientific or moral harmony or historic accuracy; while the second will equally love beauty, but will also desire it to harmonize with truth, virtue and well being.

The third modification of the aesthetic type has a full palm—elastic or almost firm, long tapering fingers—square or spatulous, and full at the third phalange. The thumb is medium to full. This hand shows love of the beautiful in detail. It suggests finish, harmony in music, rich coloring. In short it indexes the sensuous expression and enjoyment of the ideal.

The first is impressional and enthusiastic; the second is perceptive and refined; the third is sensuous and luxurious. As the aesthetic hand is soft, it shows impressionability; as it is hard, it indexes ideality. People with this hand love the ideal and the impulsive rather than the formal and the deductive. They are apt to think of virtue and truth as being one with beauty; they say:

"She is beautiful, and therefore to be loved."

They may not heed the orders of authority or the calls of duty, but are on the alert when

"Beauty calls, and glory leads the way."
and are likely to add:

"Let heaven take all that's good, Hell all that's foul
Leave us the lovely, and we will ask no more."

They will desire heaven and sing its praises, not on account of its blessed purity, but because it is

Beautiful beyond compare
Bright, rich, radiant and fair.

Whatever their enlightenment or ignorance, their virtues or misfortunes, they will always feel and sing

"A thing of beauty is a joy forever."

THE INTUITIVE HAND is of moderate size, graceful outline, with a fairly full palm and a warm kindly feeling skin. The fingers are short or of medium length, and gently tapering; the first and fourth fingers oval or pointed, while the other two are more or less square. The phalanges are of nearly equal length or the first longer than the usual proportion, the thumb is moderate in length, the first phalange often short. This hand shows one who clearly and rapidly sees what is placed before him; one who does not deduce conclusions, but *sees* them. Persons with this hand see clearly, fully and truthfully: they see, too, what must always remain unseen by the mere routine scientist.

"They hear a voice in every wind,
And see a truth in every star."

Their first ideas are the clearest and the best. Argument may confirm, but seldom change their conclusions. New testimony or appropriate illustration may modify or entirely change their opinion, but logic upon them is wasted.

This hand, as it is warmer, (not hot) and as the skin is more delicate and sensitive, indexes sensitiveness, thus uniting impressionability to its intuition; and of this union are born the

"Poets who feel great truths and tell them,"

"Poets who learn in suffering what they tell in song."

"Poets whose glances reach from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothings
A local habitation and a name."

Only one with a hand having some of the characteristics of this type could intelligently write or fairly appreciate that:

"One impulse from a vernal wood
May teach you more of man
Of moral evil—and of good
Than all the sages can."

As this hand is soft, the shape perfected, the skin invitingly magnetic and with a "tingling, toothsome touch" it indexes warmth of feeling, clearness and rapidity of apprehension, and shows self-satisfactory conclusion of opinions of persons. It thus verges towards and partakes of the peculiarities of the PSYCHICAL HAND, which we will treat of in the next article.

(TO BE CONTINUED)

Written for LIGHT IN THE WEST.

HELL AND THE DEVIL.

These two names are usually uttered with bated breath by the religious world, or those who believe in their existence. For our part, we treat them as we would any other two words in the vocabulary of the English language. Taking the Bible account, and that is all the account we have of either personality or place, we find great incongruity in the statements in relation to both "Hell and the Devil." We find that Lucifer, the sun of the morning, rebelled in heaven and was cast down to hell, chained there etc., etc., and yet we find him quite at liberty, as far back as the creation of the world; so much so, that he could tempt Eve and get her and the whole human race away from the God that created them, but for the interposition of an immoral miracle on the part of God.

Again, we find him loose, going to and fro upon earth, and God meets him and talks very familiarly, if not kindly, with him and says, "Hast thou observed my servant Job, just and perfect in all his ways?" etc. Then we find him tempting Jesus, telling him that if He will fall down and worship him, he will give Him all the kingdoms of the earth. This statement brings out two very singular things, that were very unlikely to happen. One was that the devil knew that it was Jesus of Nazareth, the Christ, that he was tempting, and if he gave to Him all the kingdoms of the earth he he would, according to the Bible account, have nothing left for himself; in other words, he would be giving away the very things he hoped to gain by tempting Christ, of the Bible.

What would we think of an earthly monarch that was constantly saying, "I want you to bow down and worship me, or I will consign you to everlasting flames." What idea would we have of the mental caliber of such a being? Is it not clear that such ideas come from the depths of barbarism and dark super-

stition? From Genesis to Revelations there are books and books of the writings of and for various parties, whose statements can have no earthly interest in, or affect on, this or the future life of the reader. They are held up as sacred and inspired, and yet no man or woman of ordinary refinement would dare to read chapter after chapter of that collection before their family. We have tried it, and found that we either had to skip the obscene and filthy parts or close the Book.

The fulminations of a people that were ready to worship a golden calf, or to believe that the sun stood still for Joshua, and many other things too absurd to mention, are the incubators of our religion, and not only that, but we have added additional horrors to it. The Jews sacrificed to God for their every day sins, but we have added "original sin." They ended the chapter by death; we follow them over into the other world and damn them there, so that it may truly be said we have the most diabolical religion the world ever saw. The people in the orthodox churches are like the boy in the church-yard—"whistling to keep their courage up," or like the "drowning man, catching at a straw;" but in this case, it would not do for them to catch at straws, for that would only make the thing worse, as straw is inflammable. How long will people refuse to think and reason on this subject? It may almost safely be said that none are satisfied with their religion, and yet they are afraid to venture away from the shadow of their church. So they sleep and dream on, and though often troubled are their dreams as well as their waking thoughts, they hug the chains that gall them, and when any one attempts to open their eyes to the truth, they say, "Tempt me not, it is a mortal sin to look, to listen;" or, as they said to Jesus of Nazareth, "He hath a devil" and seeks to deceive the elect. But the day is at hand when books and creeds will have to stand aside, for the pure light of heaven will stream in, and no priest or interpreter will be needed to show the way of truth. For God is no respecter of persons. Every soul is alike to him, and all will have an opportunity to know the truth, "from the least unto the greatest."

* * *

Indianapolis, Ind.

MORE LIGHT WANTED.

Editor *Light in the West* :

Number four of "Light in the West" has accidentally fallen into my hands, and being a lay philosopher, and non sectarian, I have read it with much interest. Being an aged, gray-headed man I have had much experience, besides, all the studies brought on by looking into the thoughts of others as well as my own. In perusing the columns of your paper, I came across an article from New Haven, Conn., by E. P. Goodsell, who seems to stick up considerably for feminine suffrage. He seems to forget that according to the good book, woman was the original cause of the happy family's

being driven out of "Paradise," and I am sure she is often the cause yet. I do not wish to be hard on my opposite sex, but I think Mr. Goodsell is too ardent, (though perhaps sincere) on the woman suffrage question, and I am afraid he is advocating a policy which he might afterwards regret, if it should come to reality; but then, too late. There has never existed in the history of the world, a sound male philosopher that has said, or even suggested, that woman is equal to man in politics, leaving out to excel him; unless nature is at fault. Hence I am forced to think that if the female enfranchisement and office-holding is destined to come hand in hand with the millennium, the male sex will be swallowed up by the female, and there will be nothing left of them other than the mere saying that they once existed. Their spirits may persist in claiming that there once existed a male sex, called "man," that held the dominion of the earth, but they lost it, by giving it away to the woman in a foolish way, like Herod to the danceress. Again, there is usually corruption enough in politics as it is; but what would it be if some Senator should be found courting another man's wife, for the sake of getting her vote on a new bill pending for the benefit of his constituency? If the women go in, the men ought to go out.

To "Light in the West" I wish all success, and may it shed light on subjects that have been dark heretofore. I was brought up in the Protestant religion, but am now inclined towards Spiritualistic ideas. Of course I claim we have a spirit. If we had not, we would be nothing but dirt, and if we are but dirt, I do not blame dirty humanity for being dirty; hence as a matter of course, a person will regard himself and others according to his religious belief. As for my part, I never saw any spiritual manifestations, but according to what I have seen, and read, I think all religions are founded on spiritual manifestations of some kind; therefore, I am also intending to build my religious building on such a foundation, and of such materials as are best fit to sustain it, as well in future as at present. Now, Mr. Editor, please excuse me for penning you these, my ideas, and I wish you would publish this in your paper and send me a copy. I am also desirous of more light in Spiritual doctrine than I have at present, something to lead me to a firm understanding of the right course. I am obediently yours,

A. BIRKELAND.

Quero, De Witt Co., Texas.

ARE THEY ROBBERS?

Editor *Light in the West*:

There is no disputing the fact that there is great disparity in the ability of men and women to make their way in the world, and yet they have the right to live and, to a certain extent, to be protected from the over-reaching greed of the unscrupulous.

If two men were fighting in the street, the

one a Hercules in strength and the other a small, sickly specimen of humanity, we would run up and by every means in our power endeavor to stop it, and cry "shame" at the giant that had attempted to overpower the weaker. Even in the case of a dog, we feel our anger rise at the sight of a huge mastiff crushing to the earth and crunching with his teeth the poor little inoffensive lap dog. But when it comes to mental strength, that is not taken into account. The man who has the acumen and the effrontery to take advantage of his less educated or more scrupulous neighbor, instead of being looked upon as a robber, is considered a man of great ability, and instantly all hats are raised to him, and the unscrupulous, and too often the man of high position, are only too anxious to hob nob with him. So it is in connection with chartered companies. Some of them are just so managed, that the President and directors barely manage to keep out of the penitentiary, yet the stockholder of high moral tone takes his dividends with out a qualm and votes, mayhap, a set of silver to the officer who has literally robbed the public. Nor is it any better with the man, or set of men, who crowd down the wages of the laborer, who has great difficulty in providing for his family on the most economical scale, while the stock or bondholder lounges on his ottomans and easy chairs at his palatial residence, and thinks it very hard that his income is not as large as it was last year, because the crops have failed, or some other disaster, and the worst of all, the laborers won't make it good to him by reducing their wages to starvation point. Has it come to this, that money outweighs blood, and bloody sweat? Does it outweigh the little, frosted, tender feet of the honest laborer's children? Is the interest of it worth more than the bread that is necessary for keeping in the life of the poor little children dependent on the father for their daily bread; and what of the other necessities of that poor family? What chance has the mother; a heated attic in summer, a frozen one in winter, living off the dregs of the market, robbed by the butcher, robbed by the coal dealer, because the quantity she buys is small, turned into the street if the rent, enormously high, is not promptly paid.

But the capitalist must have his interest, and so it is interest money against starvation, and that is where we are to-day. There is getting to be but two classes, the very rich and the very poor, and the very poor are getting like the locusts in Egypt—very numerous, and I would to God they, like the locusts, could eat up the very rich.

If the blood of Abel cried from the ground against Cain, how much more will the hunger and distress of the millions of God's starved poor cry from the earth to Him for help, if not for vengeance. Remember the Egyptians of old who would not give the Israelites straw with which to make brick, and remember, O ye bloated bondholder with your child on your lap to whom you expect to leave

so many millions, the fate of the first born of Egypt. "The mills of God grind slowly," but they grind exceedingly small. "How hardly shall a rich man enter the kingdom of Heaven" is no unmeaning saying, and the usurer is amongst those who have sinned against God and his fellow man. Remember, when 'earth, to earth and dust to dust' is said over your grave that is not all, that is but the beginning of the end. Take heed then to every act of your life, so that you may be able to say, "Let me die the death of the righteous and let my last end be like his," and not only say so, but live it.

* * *

Cincinnati, O.

THE CHURCH AND SPIRITUALISM.

Editor Light in the West :

I have been a member of the church for several years, and have been a close observer of it, with its creeds, ceremonies, etc., and while I can say that in time past it afforded me some little satisfaction and a comparative peace, (though never up to my expectations) it entirely fails to do so at the present time. The church may have been to me, perhaps, stepping stones—though slippery with the slime of error and conceit, and far apart—to a better crossing and more substantial bridge. Having found a more certain, and safer path, I cannot return to the old way, but press on by the newly discovered means. I have seen so many of the idle forms, useless ceremonies, narrow dogmas, and these arm in arm with selfishness and deceit, which make up the church of to-day, that I am even tired of seeing a church door, or steeple. Having outgrown all the church theology or their religious mechanism, the scales have fallen from my spiritual eyes, and I breathe in a purer atmosphere than the church can give. The soul within seems more at rest than ever before. Reason, now, is not insulted by contradictions and threats, and I seem to be living more as the great Creative Power intended me to. The Church, or that institution representing Christianity, is in many respects an utter failure, as even a limited experience and connection with it will prove. Christianity, if it is worth anything, aims at improving the earthly condition of man, as well as his spiritual state. The Spiritual Christ went about doing good, and is represented as the good Samaritan, ever ready to sympathize with the fallen and needy, to relieve the wants of the body or physical condition of man, without reference to his creed or faith, to bind up the wounds and strengthen the earthly vessel containing the immortal jewel. Does the church follow the example of the Christ they preach and exalt so much verbally? No, No. She does not; but, on the contrary, practically ignores it, and worships not the true God, Spirit and Truth, but bends low at the shrine of gold, regarding not industry, intelligence or virtue, but respects only "purple and fine linen," while love and liberty are driven out from her

portals by the chilling winds that come from the pulpit and pews. In fact, the church has virtually shut her doors on the poor, and has by her own acts expunged from the Book she pretends to take as her guide, the second chapter of the epistle of James, viz; "The tree is known by its fruit," (*not its leaves*) and thus the church has written her own history by her deeds.

Now, while the church has failed to satisfy the longings of the soul, but, on the contrary has done much to degrade the spirit, Spiritualism comes to the rescue, and is hailed with great joy by all who have discovered its advent or seen its star, even in the far distance. Its light, once falling upon one ready to receive it, can never be extinguished, but continues on and on, growing brighter and brighter, even 'unto the perfect day.' I know the divine essence of spirit has been touched, and will continue to burn and increase throughout eternity; for there is no limit to the spirit, it is the power of the "life that now is, and is to come." I am now building for eternity,—Light, Truth and Liberty being the foundation stones, with beauty, perfection and purity to adorn its walls.

W. E. WILLIAMS.

Written for Light in the West.

SCIENCE vs. RELIGION.

Some of the leading lights of the church either claim there is no conflict between science and religion, or ignore discussion of the subject altogether, while a few claim there is none and endeavor in every way possible to warp the plain and pointed statements in the Bible in regard to the creation of the world, the standing still of the sun for Joshua while the Jews slaughtered the Amorites, and many other statements in the Old and New Testament diametrically at variance with the clearly demonstrated science of to-day. It may truly be said that the rocks and the hills cry out against the statements made in the Bible as being untrue. And not only do the rocks and the hills of this, one of the smallest of the planets, cry out, but the whole constellations of stars together with the sun and moon sing anthems of everlasting praise to God, their Creator, and thus deny the statement that this little earth was all of God's creation, and that they were of such insignificance at the time when, by the Bible account this little earth was made, that the only account of their creation was couched in a few words as follows: And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. * * * And the evening and the morning were the fourth day. Now then if it took five whole days to make this little planet with its then limited animal and two human inhabitants, was not the fourth day's work a herculean labor? And particularly so when, by the aid of astronomy and the telescope, we find that myriads of those, to the naked eye twinkling little stars, are a thousand times larger than the little earth we live on, and are in reality suns many

times larger than our own and around which revolve worlds upon worlds to which ours in comparison is a pigmy. Who ever conceived the idea of the creation as detailed in the book of Genesis, could not only not be an infinite being, but must have been totally ignorant of astronomy and geology, and the actual spherical shape of the earth.

But the fact of religion and science differing as to the time or manner of creation, is not the only misfortune, or perhaps the worst, for it is a lamentable fact, that religion has stood like a lion in the path of science at every step she endeavored to take and with brand and faggot has burned at the stake whole hetacombs of those who dared assert anything as a scientific fact, that seemed in any way to dispute or cast a shadow on any of the statements in the Bible in regard to the creation, or any of the physical phenomena in connection with it, or the stars that seem to play so unimportant a part in the order of creation as stated in the Bible, that it takes only five words to describe them; while in point of fact, the starry hosts in the universe revolving in space around their parent suns, and they in turn revolving around others, are of such immensity and number that the mind is lost in wonder and admiration at their grandeur and magnitude. To turn the mind from them back to earth is as turning from immensity to a grain of sand. Yet it took, according to the Bible account, five days to form this planet and people it with one pair of human beings who were so ignorant they did not know they were naked yet they were pronounced by God "very good," while on the fourth day, the sun, moon and stars were made, a big day's work.

O man, come up a little higher, drop the myths and superstitions of the dead past, and take hold of truth as it presents itself in the light of science. Cease to roll it as a sweet morsel under your tongue, and consider no longer as sacred the blind vagaries of the ignorance and superstition of the dark past. Open your eyes wide to the coming day. Light and truth are all around you, and only waiting for you to develop to receive it.

Ignorance and superstition have too long enslaved the world, but now science and the world of spirits as the Vicegerants of God are hastening to the rescue, but are compelled to use such instruments as nature's laws provide for them, and all too often man cries out, "put him away, He hath a devil," but truth is light and light emanates from God and will yet triumph over all darkness and doubt and superstition, and will shine out as the clear light of the noonday sun, and all shall see it.

Why will man stand for ages upon ages looking up to blind idols in superstitious fear, and later on to an imaginary tyrant God, to propitiate whom he builds monasteries, rears lofty spires, lacerates the flesh, and buries himself in dungeons. Stand up, O man, there is no angry God to fear. He made the world for your benefit, and laid it in layers of wealth and usefulness, which will come into use as has the lightning for man's happiness and comfort, and will serve through the light of science to light him on to God the Father, higher and higher as time rolls on.

Written for Light in the West.

SPIRITS OF LOVE AND BEAUTY.

Oh, spirits of love and beauty, draw near,
And lift from my sad, weary eyes
The shadows, that ever before me appear
To darken the visions that rise.

Come from your home where the bright-light glows,
Through the aisles of an infinite clime;
And breathe in my spirit the charm of repose.
From the fountains of nature divine.

Oh, leave me no longer in sadness I pray
Ye Spirits of beauty and love,
I long for your presence to gladden my way,
Till I rest in your gardens above.

Oftimes I have strayed by the margin of spring,
Till I felt the sweet touch of a power
Sweep over my lyre, like an angel's soft wings,
With the fragrance of many a flower.

And the love that was mine in the glad, olden time
Fell over my spirit, like dew
In the vale of affection, where flowers still twine,
As fragrant and tender and true.

BISHOP A. BEALS.

OUR CAUSE IN DAKOTA.

The following we extract from a letter written us from "the frozen North," i. e. Dakota Territory.

* * * When we came here four years ago there was not (to our knowledge) an avowed Spiritualist in the place. We, of course, were not ashamed of our religion and when asked to what church we belonged, startled not a few by our candid avowal that we were Spiritualists. In the course of a few months "lightning began to strike" and we began to hear of this and that one claiming that they were inclined to believe there was something in the matter, and would like to know more. In that way I began to hold circles for investigators, free of charge. I have never charged a cent for any seance yet. Have given over two hundred such seances in the last three years here and at Bismark. This beginning is among the reliable and trust-worthy people of both places. Bismark has about six thousand inhabitants. I write you all this to show you that a fine concrete foundation is laid to build upon in the future. If the contractors and builders act well their part, grand results will follow.

M.

SPIRITUALISM IN CHINA.

Spiritualism has been practiced in China almost from time immemorial. A certain form of spirit-rapping is used among the officials and literary classes of that country. A spirit is sometimes made to appear, to communicate by writing revelations about the future, and questions are answered as regards the lucky or unlucky result of intended transactions, about success at impending competitive examinations, about progeny to be expected, and so forth. The pencil to be used by the spirit must be made from the twig of a peach tree. But this twig should be cut off a branch pointing toward the East and before cutting the twig the following magic formula, consisting of four lines (with four syllables each), has to be pronounced: "Magic pencil most efficacious, daily posing subtle strength, now I take thee, to reveal clearly everything."

After the recitation of this formula a compound

character is to be carved into the back of the tree. This character is composed of two radicals, of which the upper one signifies water from clouds; the lower one means demon, which indicates that the spirit to be conjured up resides in the clouds. The other characters, "The mysteries of heaven wondrously mastered," refer to the revelations which the pencil is expected to communicate under the direction of the spirit. When this compound character has been cut into the back of the peach tree, a twig from one of the eastern branches, which moreover must have a little curvature at its end, in the form of a hook, is cut off and fitted into a small piece of wood of about six inches length, which is intended for being laid in the palms of the medium acting at the ceremony. Every one who intends to witness it, has to purify himself by fasting and ablutions, and to dress in perfectly clean clothes.

In the hall where the ceremony is to take place two long tables are placed together. On the upper table sacrifices are placed, consisting of wine, fruit and confectionery, while the other table is to be covered with fine red sand, which should be rolled even and smooth by a small bamboo roller, so that characters (written) can be traced in the sand without difficulty. All these preparations should be finished before nightfall, when a petition to the great royal Bodhisattwa is to be written on a card, informing this deity that sacrifices are prepared, and requesting that one of the great spirits wandering through the clouds should be sent to the house of the petitioner whose name and address is mentioned minutely to prevent any mistake. This card, together with a quantity of gold paper, is conveyed to the temple of the above mentioned deity, and burned before the idol shrine. On returning to his own house the petitioner writes his address, as given on the card, on a slip of paper, which he pastes on one of the door-posts. Later in the evening two or three of the company assembled go to the door, burn there some gold paper and make then an indefinite number of bows and prostrations, receiving, as it were, the spirit on entering the house. Having conducted him into the hall, an arm-chair is moved to the table whilst incense and candles are lighted. At the same time the medium approaches, the handle of the magic pencil resting on the palms of both hands, but so that the end of the twig touches the surface of the table strewn with sand. He places his outspread hands near the head of the table, and addressing the spirit with becoming reverence, says: "Great Spirit, if you have arrived, be pleased to write the character 'Arrived' on this table." Immediately the magic pencil begins to move, and the required character appears legibly written in the sand, whereupon all assembled request the spirit to sit on the large arm-chair, whilst the Deity, that is supposed to have conducted him thither, is likewise politely asked to sit down on another chair. The whole company now bow and prostrate themselves before the seats of both spirits, and some pour out wine and burn gold paper. Then the medium approaches again with the magic pencil on the palms of his hands, whilst all assembled say with one voice; "Great Spirit, what is your august surname, what your honorable name, what office were you invested with, and under what dy-

magic pencil is seen moving, and answers to these questions appear written in the sand. After this every one of the assembled may put a question one after the other, but each question is to be nasty did you live on earth?" Immediately the written on a slip of paper and burnt together with some gold paper. As soon as each paper is fairly consumed by the fire, the magic pencil writes down the answer to it, generally in a poetical form, and each sentence is followed by the character "I have done," whereupon the pencil ceases to move. Then all assembled try to read the characters aloud. If they fail to decipher them, the pencil moves again and writes the same sentence more distinctly until it is intelligible. As soon as one of the assembly succeeds in deciphering a sentence, the magic pencil moves again and writes the character, "That's it." When a sentence is finished in this way, the sand on the table has to be smoothed again with a bamboo-roller, and whilst this is being done, the whole company address a flattering speech to the spirit, praising his poetical talents, to which the magic pencil replies by writing on the table the characters "It's ridiculous." If any present behave improperly, displaying a want of reverence, the spirit writes down some sentence containing some sharp rebuke. The motions of the pencil are quite extraordinary and apparently not produced by the medium on whose open palms the handle of the pencil rests, and who merely follows the spontaneous movements of the pencil. In this way the conversation is kept up without flagging until midnight. The spirit then breaks the conversation, and addressing the whole company writes on the table; "Gentleman, I am much obliged for your liberal presents, but now I must beg leave to depart." To this all persons present reply, saying: "Please, Great Spirit, stop a little longer," but the spirit jots down, as if in a great hurry, the two characters, "Excuse me, I am off." Then all assembled say; "If there was any want of respect or attention, Great Spirit, we beseech thee forgive us this sin." All walk then to the house door burning gold paper, and then take leave of the Spirit with many bows and protestations.

There is another form of Spiritualism among the lower classes of Chinese society. There are somnambules in China who enjoy the entire confidence of the mass of the people, and holding a position very much like that of the Witch at Endor, who called up Samuel before Saul. The Chinese mind is so deeply imbued with the stability of family ties that even death is not considered as separating a man or woman from their respective families, and it is, therefore, the common belief of the people that the ancestors of each family, though living in Hades, are continually watching the interests and welfare of all their descendants that live on earth; consequently if a family be in great distress on account of the severe illness of some of its members or in doubt with regard to the advisability of an intended marriage, or anxious to know if a certain site chosen for a tomb would insure rest and peace to the soul of the deceased relative—on each of these subjects the Chinese feel a craving desire to consult the spirit of their ancestors. There is a class of people, chiefly women, who make it their profession to conjure up the spirits from the dead, and to act as the mediums in the consultations to be held with them

These women are called *shang-p'o* in some places and *sin-p'o* in other localities. If there be any family in trouble or anxiety for some one or other of the reasons named, a somnambule is sent for. No preparations are required, no sacrifices are to be offered, except that incense sticks are to be lighted and put into the niche dedicated to the spirit of the earth, which may be seen in every Chinese house in the wall over the cooking range. When the somnambule arrives at the house, she is received by the female portions of its inmates and conducted to some quiet back room. No man is allowed to be present, especially no scholar, and great care is to be taken that no copy of the Chinese classics, among which the great learning is most dreaded by the somnambules, should be left lying about the room. If any of these are neglected the somnambule will declare it impossible to hold any conversation with the spirits. When all is ready she ascertains first, the nature of the difficulty under which the family labors, and the name and sex of the ancestor whose spirit is to be conjured up. As soon as she has learned these particulars she seats herself on a low stool and crouches down on it, so that her head rests on her knees.

Then she utters in a low and measured tone the following incantation :

"Ye sisters three, ye ladies four,
O lead me now to Hades' door!
What would ye do in Hades? Speak!
My kindred only would I seek.
My kindred seek one word to say,
Then quickly lead me back I humbly pray."

This incantation she repeats three times, and soon after she has spoken it for the third time a sudden change seems to come over her body. Her arms drop down, limbs are one after another seized by a sort of torpor, convulsions shake her all over, and cold sweat covers her face and temples. At last she seems fast asleep, and now questions may be put to her. "What do you see?" she may be asked, "I see nothing," is the answer; "it is all dark and chilly." After awhile she is again asked, "What do you see now?" "Now," she replies, "now it is lighter; yes, at a distance I see pagodas and towers and palaces and houses." "Do you see any human being?" "No, I cannot see distinctly: yes, now I see them; there are men and women with sallow complexions, and one approaches me, speaks to me." "How is that person dressed?" Then the somnambule describes the dress and whole appearance of that person, and her description coincides exactly with all that her employers can remember with regard to peculiarities in dress and general appearance of the deceased relative, whose spirit is being conjured up. The identity of the person required being thus established, questions may now be put as to the particular difficulties on account of which the family want to consult the spirit of their ancestor. This spirit, however, is not made to appear, but the somnambule pretending to see it and to be in conversation with it, acts as interpreter and answers all questions in the name of that spirit, and with an unnatural, shrill voice. When the curiosity of the audience has been thus satisfied, they try to awake the somnambule by shouting her name three times into her ears. Soon her body begins to tremble; one limb after another seems to shake off its torpor, the woman raises herself up, and goes through all the pantomimes of a person suddenly roused from a heavy sleep,

expressing most dramatically an immense surprise at finding herself in such a place and in such circumstances. Then she assumes her professional attitude, receives her wages and departs.

There are a vast number of practices by which the Chinese show their entire belief in intercommunication between this and the spirit world.—*Commercial Gazette*.

BOOK AND OTHER SPECIAL NOTICES.

This issue under "Publications for Sale," we list a small library which the owner offers for sale because he needs the money. These books were selected with care, many of them costing twice and three times the price at which they can now be had, and several of them are rare works. These are not abused but will look well in any library. Those who want valuable books at a low price may do well to call and see them or write to LIGHT IN THE WEST office. Price \$25.

We also call attention to the pamphlets by E. D. Slenker. They are written in good story style—bristling all through with points. The "Handsome Woman" contains a lesson for every one.

The American Nonconformist, of Tabor, Iowa, one of the foremost reform periodicals of the day, very generously devotes a share of its space to reports of a spiritualistic nature, and recently gave a most graphic report of a seance held in Kansas City with the musical medium, Shepard. It evidently has a decidedly friendly feeling for Spiritualists.

DR. THOMAS' ELECTRIC BELT.

It is our purpose to advertise no humbug, or persons who practice deception. Of course we can not be responsible for our advertisers, but so far as we are able to investigate we will use our best judgment to the above end without fear or favor. It does us good, therefore, to learn of a reliable man here in St. Louis, whose name can be given for a legitimate purpose at any time, who, seeing Dr. Thomas' advertisement in LIGHT IN THE WEST, immediately sent for one of his "Electro Magnetic Battery Belts," as the Doctor informed him by letter that his kidneys and liver were disordered. After wearing the belt as directed three weeks, he states that it has affected him just as the Doctor wrote him it would, and he is much better in health and believes he is receiving the benefit of a permanent cure from the use of this Battery Belt.

DR. CURRAN'S VAPOR BATH.

Our readers may notice a cut of Dr. Curran's American Depurating bath. This cut gives a very imperfect idea of this vapor bath—we do not know what to call it for it is a whole bathing establishment, complete in itself. When the lid is down the bather is enclosed, except his head, as the lid fits closely around his neck. In five minutes the bather will be sweating profusely.

The different medicated applications, such as alcohol, sulphur etc. etc., can easily be administered by the most simple process with this bath. While the pores are all open with the steaming process, the body is completely washed off with the spray hose first with hot, then with cold water and the body emerges from the bath, cool as it went in, and the lungs all the while inhale nothing but the pure air of the room in ordinary temperature. For simple bathing as well as for invalids this bath has no superior.

WHAT THEY SAY.

Brooklyn New York. * * * We hail with pleasure a new Journal devoted to a cause that is weak only in not being fairly represented by the press—the right arm of free-thought.

I notice that the farther west we go the more vigor of expression is thrown into newspaper work and St. Louis is none too far west, judged by this standard, to publish a journal that seeks to expound the philosophy of so vigorous a growth as Spiritualism.

Its appearance is doubly significant in this locality, for the whole Metropolitan Press fails to produce a single first class journal devoted to our cause. If you can keep up with your first issue in appearance and substance "Light in the West" will soon be in thousands of eastern homes. Yours fraternally. * * *

Ripon Wisconsin. * * I like the tone and character very much and feel sure that it will meet with success. * * * Allow me to congratulate you for the neat typographical workmanship; it speaks for itself. Hoping soon to be able to send you something worthy a place in the columns, I am with fraternal regards Truly, * * *

Boston Mass. * * I hope your excellent LIGHT IN THE WEST will find an extended circulation. It deserves it. If every one in ten subscribes who should take it, you will soon get rich. * * *

Salamanca, N. Y. * * * I am much pleased with the make up of your bright, interesting journal and with its able liberal editorial management. It ought to be liberally patronized and become what its name indicates, a light in the west that will in time illuminate the whole mental horizon. * * * I wish you abundant success. * * *

Norwich, Conn. * * * And allow me to say that it is the best paper that I have read, devoted to Spiritualism, and may it have long life and prosperity. If every one felt the interest in reading its pages that I do, there would be no lack of subscribers. * * * I will give you a short list that I would be pleased to have you remember with a sample copy. * * *

WHAT WE SAY.

We invite attention to our Jan. 15 issue; in which it may be seen that we purchased, paid for and absorbed the only spiritualistic journal in the city or in this region and thereby harmonized with our own work the good will, not only of that elder paper, but of its supporters, who, without exception express themselves as being entirely pleased.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you.

Any subscriber who does not receive the paper by mail regularly and quickly after the 1st and 15th of each month, will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

BUSINESS MANAGER.

THE MARCH NUMBER OF THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, leads off with a Phrenological and biographical article, with portrait of the eminent scientist, "Prof. Edward Sues. The Journal is emphatically American and finds an abundance of material for deductions of its faith and illustrations of its creed at home, but occasionally some other country is given a chance to show that there are large brains and great men within her borders also. "Our Young Readers" will enjoy the editor's "Familiar Talks, No. 3," as the subject for this month is very pleasantly treated of. To the embryo orator, Dr. Taylor's "Essence of Oratory," will be "a word in season." A very full and well-written article with illustrations is "Coniferæ." No. 6 of the papers by Rev. G. W. James on "Indications of Character in Handwriting" convinces the reader that it would be well for the JOURNAL people to put the series into a little handy volume form. "Charles Stewart Parnell," is portraitized and phrenologized. "His weakness and Her fault," opens what promises to be a practical temperance serial. "Ways and Means," is a brief account of a Christmas visit by a party of N. W. C. T. U. ladies to the U. S. Receiving Ship. A characteristic anecdote is given under the title, "A. Pelham, on the Quarter Deck." A poem "Mother Nature." Jonathan Carver, the American Explorer." "Physical Conditions of Consciousness," are interesting. Nearly three pages are devoted to a summary of General Hancock's busy life, the portrait is excellent. "The Poison Problem" is one of Dr. Oswald's vigorous protests against the popular and increasing "poison habits" of the day. "Writer's Cramp" will arrest the attention of editors and journalists, as will a rather novel argument against the use of "Eye glasses." The Editorial and Correspondence departments are filled with items which are each and all worthy of consideration by thoughtful people. The variety of matter offered by the JOURNAL always adds to the pleasure of the reader. Good things are not condensed, until the spirit is sacrificed, to make space for fanciful verse or fulsome notices of press and people. The charge of "Sameness" or "Monotony" can never be urged against the JOURNAL, the price of which has been reduced to \$2.00 per year, single number 25 cents. Address, FOWLER & WELLS Co., Publishers, 753 Broadway, New York.

IMPORTANT NEWS.

The public will be glad to know that there has been opened on the corner of 10th and—stands another saloon painted and bedecked with all the tawdry appliances usually brought into use at such places, and where the easily gulled public can find the strongest and most virulent decoctions for reddening the eyes, painting the nose, and paralyzing the brain and making a brute of a man, generally! For further particulars, inquire at this office.

OUR CLUB LIST.

We will send LIGHT IN THE WEST and any of the following publications one year at the price opposite each.

Banner of Light.....	\$3.25
Freethinker's Magazine.....	1.50
Light for Thinkers.....	1.50
N. D. C. Axe.....	2.00
Religio-Philosophical Journal.....	3.00
Saint Louis Magazine.....	1.50
St. Nicholas.....	3.00
The Beacon Light.....	2.50
The Century.....	4.00
The Gnostic.....	1.50
The Golden Gate.....	3.00
The New Thought.....	2.00
The Rostrum.....	1.50
The Watchman.....	1.50
The Whip.....	2.00
The Word.....	1.25

PUBLICATIONS FOR SALE.

Having arranged with other publishers, we offer the following list of books, or any others that may be wanted, at their prices. Those who read LIGHT IN THE WEST regularly will find extended notices of these publications from time to time, which we have not room for all at once. All in paper covers unless mentioned as bound, and all sent postage paid. Send money to BUSINESS MANAGER, same as elsewhere directed in LIGHT IN THE WEST.

BOWLES' PAMPHLETS.

Inte views with Spirits,	\$5.55
Experiences in Spirit Life,	27
Contrasts in Spirit Life,	15
" " " supplement	11
Materialization, true and false by E. S. Wheeler, ..	17
Elsie Ainslie, a victim of social wrong,	27

FARADAYS' PAMPHLETS.

Birthplace of Jesus,	11
Evolution of Man,	17
How we think,	17
Jesus Christ a Fiction,	53
Origin of Love,	11
Origin of Religions,	11
Obsession,	11
The Law of Control,	17
Who wrote the New Testament,	11

Evidences of a Future Life, Capt. H. H. Brown	11
Spiritualism, what is it, Col. D. M. Fox,	17
Obituaries of Bible Characters, M. P. Rosecrans	50
Spiritualism vs. Orthodoxy, Mrs N. P. Fox	15
God, Heaven and Hell, spiritualistic view	10
Autobiography of Henry C. Gordon	15

Purchase all the above at \$4.75 and we will credit you with one year's subscription to LIGHT IN THE WEST.

The Phantom Form, Mrs. N. P. Fox, bound	100
Golden Key, or Mysteries beyond the Veil, Mrs. N. P. Fox, bound	2 00
Clear Light in the Spirit World, bound	1 25
Thos. P. Bazard's pamphlets, Modern Spiritualism, Autobiography of H. C. Gordon, Organization, Death Penalty a failure, God, Heaven and Hell in light of modern spiritualism, five for	35
Richards' Crown, handsomely bound	1.50
Jeanne D'Arc, heroine of New Orleans	40
Shadows, nicely bound	1.25

Purchase all the above at \$7.75 and we will credit you with one year's subscription to LIGHT IN THE WEST.

INGERSOLL'S WORKS Paper, bound

The Gods	\$5.50	\$1.00
The Ghosts	50	1.2
Some Mistakes of Moses	50	1.25
Interviews on Talmage	10	1.2
What must I do to be saved	25	
The Christians Religion	50	1.00
Orthodoxy	10	
Vindication of Thos. Paine	11	
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Ingersoll catechized, just out	15	

Purchase all the above at \$3.40 \$6.75 and we will credit you with one year's subscription to LIGHT IN THE WEST.

Ingersoll's Lectures 1 volume 1370 pages, half calf ..	5.00
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half calf 4.50, Turkey Morocco 7.5 full tree	
calf, finest style and finish	9 00

Purchase the two above for \$14.50 and we will credit you with one year's subscription to LIGHT IN THE WEST.

The following list comprises a small library of works that have been selected with great care by the present owner, who now offers his entire private library for sale. These works are of great value to the earnest investigator of the true Philosophy of spiritualism.

Nature's Divine Revelations	by A. J. Davis.....
The Great Harmonia 5 vols	" "
Memorandums of Persons etc	" "
Morning Lectures	" "
Book of Wise Words	" "
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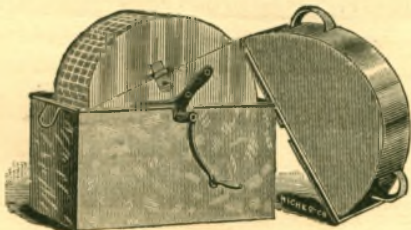
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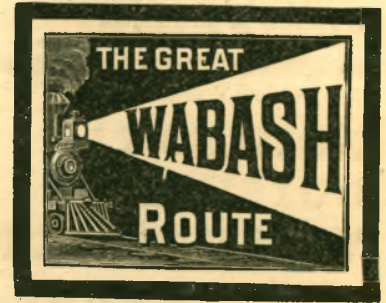
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